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there are seven in Latin; then there are the Syriac, the Ethiopic, the two Arabic (besides some fragments), the Armenian, and the Sahidic translations, and traces of a Georgian version. We find here by far the fullest information about these important MSS, and the author gives in every case some estimate of their origin and value.

In the major part we have the various texts in parallel columns, the Syriac Ethiopic, the two Arabic in German, the Armenian in Latin. There are copious notes, admirably arranged, so that the comments on the different texts are easily discerned. In the notes on the Latin text the variant readings of the MSS are cited with apparent fulness, so that we have here an edition of the text which practically supersedes all others; for nowhere else can be found such wealth of material. Virtually every known witness is brought to the stand in these pages.

In an appendix may be found a well-arranged list of the quotations from IV Ezra, of which there are strangely but three in Greek sources, while 21 are found in Latin works. Incidentally it may be said that this fact suggests that if the work ever existed in Greek, it made little impression upon the Greek writers, but very much upon the Latin authors. Here we find also printed in full the oldest introduction to IV Ezra from the Codex Legionensis.

In his preface the author gives generous praise to the publishers. They have earned commendation, for the printing of a book of this kind is a big task, and the form leaves little to be desired.

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THE ETHICAL ELEMENT IN JESUS' TEACHING¹

We need more books to present and interpret the teachings of Jesus as they pertain to character and conduct. Wendt's masterly work on the *Teaching of Jesus*² gives some attention to this element in his message, but is chiefly concerned with the religious and messianic element. The theological interest in Jesus has been so strong through the centuries as to overshadow the ethical interest in him, and the

¹ *The Ethics of Jesus*. By President Henry Churchill King, D.D., LL.D. [The William Belden Noble Lectures, 1909.] New York: Macmillan, 1910. 293 pages. \$1.50.

The Ethic of Jesus according to the Synoptic Gospels. By Rev. James Stalker, M.A., D.D. New York: Armstrong, 1909. 403 pages. \$1.75.

² *Die Lehre Jesu*, 2. Aufl., 1901; English translation from first German edition, 1892.

literature has followed where the current interest has led. There has been a real neglect of Jesus' moral teaching, not only in the observance of it but in attention to it. We do not know and appreciate this portion of his message as we should. For right living is the primary matter, and Jesus set forth an ideal of right living which the centuries have pronounced the highest and most imperative.

Christian people everywhere profess to accept and live by his standard, but without adequately searching out the historical perspective and the meaning of his words. As we have more books on Jewish messianism than we have on Jewish ethics, so we have more books on the doctrine of the person of Christ than we have on his ethical teaching. Notwithstanding the notably perspicuous, general, and fundamental nature of Jesus' message, it requires study; only historical and literary interpretation of a skilful, thorough kind can recover his exact thought; and only psychological, sociological, and ethical wisdom can bring his teaching from the first century into practical connection with and usefulness for twentieth-century living. One may say that Jesus' teaching as to right living needs to be *regrown from the roots*, in the modern environment, in order to be completely adapted to present needs. The interpreter of Jesus for today has, therefore, a twofold task: (1) to find out historically what Jesus thought and said on ethical matters; and (2) to show practically what meaning and value his teaching can have for us. There were few books that had attempted this, there were none that had accomplished it.

There is good reason, therefore, to welcome these two recent volumes on the ethics³ of Jesus. President King and Dr. Stalker are eminent theologians, with many previous books on religious subjects to their credit. These latest writings from them make a useful contribution to the study of Jesus' teaching. The two books are quite different in their aim and method, as the chapter titles will show:

King, *The Ethics of Jesus*: (1) "Introduction"; (2) "The Ethical Teaching in Schmiedel's Foundation-Pillar Passages, and in the Doubly Attested Sayings; Criteria"; (3) "The Ethical Teaching in Mark and in the Other Common Source of Matthew and Luke; The Oldest Sources"; (4) "Estimate of the Ethical Teaching in the Sayings of Jesus Peculiar to Either Matthew or Luke"; (5) "The Sermon on the Mount as a Whole"; (6) "Jesus' Conception of the

³ Common usage in America is for the spelling "ethics"; I had supposed the usage was the same in Great Britain. Need we change to the spelling "ethic" which Dr. Stalker employs for his title? To be sure, the Germans say *Ethik*, and the French *éthique*, from the singular of the adjective *ἠθικός*; but Aristotle himself employed the plural form *τὰ ἠθικά*.

Basic Qualities of Life: A Study of the Beatitudes"; (7) "The Great Motives to Living in the Sermon on the Mount"; (8) "Conclusion."

Stalker, *The Ethic of Jesus*: (1) "Introductory: What Is Ethic?" PART I—THE HIGHEST GOOD: (2) "The Gospel or Blessedness"; (3) "The Kingdom of God"; (4) "Righteousness"; (5) "Missing the Highest Good"; (6) "Sin." PART II—VIRTUE: (7) "Repentance"; (8) "Faith"; (9) "The Invitation of Christ"; (10) "The Cross and Offences." PART III—DUTY: (11) "The Love of God"; (12) "The Things of God"; (13) "The Love of Man"; (14) "The Things of Man"; (15) "The Family"; (16) "The State."⁴

The volume by President King proceeds upon a critical handling of the sources that present the teaching of Jesus, aiming to show which are the better attested of the sayings. Then attention is centered upon the Sermon on the Mount, and the ideas of Jesus are given a running exposition, with an affirmation of their supreme truth and value. The volume by Dr. Stalker does not enter upon the problem of sources and authenticity, groups the teaching of Jesus under great topics, reclothes his ideas in a diffuse homiletical garb, translates many of his expressions into Greek ethical terms, assumes rather than affirms the value and sufficiency of Jesus' teaching, and gives it a general modern application. President King's book is more suitable for reading than for manual use, due to the fact that its chapters were given as lectures. The teaching of Jesus is therefore discussed rather than presented or interpreted. The volume constitutes rather an introduction to the study of the ethics of Jesus than a systematic exposition of the teaching. There is an index of scripture references, and a subject-index; nevertheless, the book is not easy to consult. The more important principles and precepts of Jesus are made clear, but in scattered portions of the book, due to the critical handling of the material. The summaries at the end of chapters present the more constructive exposition; for example, chap. iii. ends with this excellent characterization of the ethical teaching in Mark:

When one reviews the ethical teaching in Mark, he finds that Jesus' *message* involved the ethical faith in the moral trend of the universe; that his *method* is the contagion of the good life; that his *motive* is love and the sense of

⁴ A chapter is appended by Rev. F. J. Rae, entitled "The Church and the Social Teaching of Jesus." With the contents of this chapter the author of the volume withholds any word of agreement, but says: "it is right that the views of fresh and sympathetic minds, trying to understand the message of the Master for our modern conditions, should find expression." Mr. Rae grapples sincerely, bravely, and warmly with the imperfect social conditions that produce poverty, misery, ignorance, incompetence, suffering, crime. He shows how the principles and the example of Jesus should impel the church to remedy these conditions. In comparison with this human chapter, Dr. Stalker's discussion seems remote and abstract.

the need of men; that his *goal* is the establishment of the kingdom of love; that Jesus sees his teaching as plainly *contrasted* with that prevalent in his time with its trend toward externalism, traditionalism, and ceremonialism; and that he has such a sense of the necessity of a mental and spiritual inwardness and independence as makes him certain that none of the old forms are adequate to his new spirit; that Jesus discerns the basic nature of the *childlike qualities*, and states his one all-embracing principle of *love* in the great paradox and the great commandment; and applies this principle—that one is to do always and only what love enjoins—suggestively to the social problems of ambition, wealth, the child, marriage, and the state.

The final chapter of President King's book was not a lecture, but was written as a conclusion to the series of lectures, to give a general viewpoint for the whole of Jesus' ethics. The author's idea may be seen in these sentences:

Jesus' teaching is not put before us in the form of a technically constructed system. On the contrary, there is an apparent lack of all system, and what we seem to have is a collection of miscellaneous sayings called out on various occasions. . . . Nevertheless, no earnest student of the teaching of Jesus can fail to see that there is in that teaching, in point of fact, a marvelously thoroughgoing unity. . . . Jesus' entire ethical and religious teaching springs from one single thought, his faith in God as Father. All that he teaches may be said, thus, to be a direct reflection of his own filial consciousness.

An ethical system, then, in the sense of a modern, ordered discussion of technical theoretic problems, Jesus certainly does not have. But an ethical system, in the sense of thoroughly unified and consistent thinking on life, its end, spirit, motives and means, he as certainly does have. And all this is put with marvelous practical incentive to living.

This inductive investigation of the historical trustworthiness of the gospel accounts of Jesus' teaching, this consideration of the contents and unity of the teaching, this characterization of its principles, and this estimate of its moral worth which President King has given us will prove useful to all students of religion and ethics.

What we further need is a topical presentation of the whole ethical teaching of Jesus, in which the great principles of his message—such as love, righteousness, faith, devotion, self-sacrifice, service—shall be given a full exposition by the use of all the gospel material, and shall be related to our thought, feeling, and conduct as he related or would have related them.⁵ Jesus intended to reach the specific everyday living of his hearers,

⁵ Dr. Stalker's book sets forth the teaching of Jesus topically, but the presentation of the teaching indicates rather an assembling of ideas in the calm of the study than a grappling with the immediate struggles, sufferings, aspirations, and defeats of actual men and women. It lacks the "human interest," the concreteness, and the vitality of President King's interpretation.

and we have not completed our use of his teaching until we, too, have accomplished this. In addition, we need: (1) an explicit differentiation of ethics and religion, and a disclosure of their intimate relation to one another; (2) the inclusion of the whole ethical teaching of the New Testament in a single treatment, for the ethical message of the Synoptic Gospels is a common one with that of Paul, James, Peter, and John; (3) the construction of the historical background of the primitive-Christian ethics, showing how it arose out of and was directed to the Jews and Gentiles of the Mediterranean world in the first century A.D.; (4) a location of New Testament ethics in the whole ethical development of the race, of the history of which it is a highly important chapter; and (5) a thorough discussion as to the contribution which New Testament ethics can make to modern ethics.

The two books here reviewed, and other good books which present the teaching of Jesus, are valuable precursors of this larger and more definitive treatment of the ethical element in the New Testament.

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ASPECTS OF NEW TESTAMENT STUDY

Some special phases of New Testament study appear in recent publications by J. Weiss,¹ Bultmann,² Huck,³ Souter,⁴ and Milligan.⁵ Weiss, in a rapid survey of the whole field, classifies the problems of New Testament science under the following headings: textual criticism, language and style, exegesis, introduction, research upon the life of Jesus, the New Testament and the history of religion. The results of

¹ *Die Aufgaben der neutestamentlichen Wissenschaft in der Gegenwart.* Von Johannes Weiss. Göttingen: Vandenhoeck und Ruprecht, 1908. 56 pages. M. 1.40.

² *Der Stil der Paulinischen Predigt und die kynisch-stoische Diatribe.* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments. 13. Heft.) Von Rud. Bultmann. Göttingen: Vandenhoeck und Ruprecht, 1910. 110 pages. M. 3.40.

³ *Synopse der drei ersten Evangelien.* Von A. Huck. Vierte, durchgesehene und verbesserte Auflage. Tübingen: Mohr, 1910. xl+223 pages. M. 4.40; geb. M. 5.40.

⁴ *Novum Testamentum Graece.* Textui a retractatoribus anglis adhibito brevem adnotationem criticam subjecit A. Souter. Oxford: Clarendon Press, 1910. xxiv+480 pages. 3s.

⁵ *Selections from the Greek Papyri.* Edited with translations and notes. By George Milligan. Cambridge: University Press, 1910. xxxiv+152 pages. 5s.